alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach.

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kirri or fish with a hook bought from the whites. In general, however, the Hottentots, that today life along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (6) ago they

6. Benjamin Morrell jun., A Narrative of Four Voyages etc., from the Year 1822 to 1831, New York, 1841.

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 25 meters and pickled them with salt which they obtained from salt springs near the bay.

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; the rotten meat, so prepared, is supposed to have kept for many months.

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw intestines of freshly slaughtered cattle.

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphin. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, rinsed in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them.

Among the lesser sea animals, certain mussels and snails have always formed one of the chief foods of the coastal dwellers from the Cape of Good [186] Hope up to Cape Cross. Great heaps of patellate shells mixed with bits of pottery and the remains of ostrich eggshells lie half buried in the sand dunes near Port Nolloth. Concerning the mollusks used for food, turn to page 31.

The large lobster, Jasus lalandii Lmk., which is evidently caught following the methods of the whites in a flat net set in a round frame and baited with snails, is also eaten. 226 [227]

The animal world of the interior offers more plentiful and tastier nourishment. Various antelopes and cattle are the chief source. There is scarcely any part of the body that is not eaten. That is the only thing that brings any variety into the meat diet, because the preparation of the meat is uniform: boiling it in water; roasting it in the fire; baking it in the hot ashes (the head whole); and drying it in the air are the only recipes. The last method is used with meat that is not eaten immediately or when the hunt has been so successful that not all the meat can be carried home. It is then cut in large thin pieces, salted and dried in the air (/hāī, v.). 224 [262] [252] 251

In order to make even the skin tasty, they first roast it in the fire so that the hair burns off, then cut it in strips, beat it with stones until it is soft and boil it in water or preferably in milk. 252

Meat soup, suro·b, is not highly prized. On the other hand, the fat, either raw or as drippings, is the tastiest thing there is for the Hottentot palate. At times it is drunk hot by the cup. What they cannot finish in one sitting is saved to the last drop: a piece of freshly removed oxskin is shaped into a pompadour while wet and blown up. The bag then dries until it is hard and firm in its shape. Then an opening about the size of a thaler is cut off leaving a sharp edge and a strap is put on as a handle. Into this bag, //gu·bus, they pour drippings or melted butter and close the opening with cow dung. [262] 251 415

However highly the Hottentot prizes the results of the hunt, he reveals himself first of all as a herdsman by his high evaluation of milk. The Hottentot whom culture has not degenerated prefers milk to all other nourishment and in their folk tales it works miracles as the elixir of life. Warm from the cow (*/aī·ǂadaī·b) or cooled (*/ãdaīb), the fresh milk is mixed with various vegetables according to the time of year: the blossoms of the Acacia horrida willd. (//ha·reb, the flower of the thorn tree) and the green pea-sized fruit [187] of the ebony tree (Euclea pseudebenus E. Mey., called: !na·rus) are chewed and spat into the milk. The green leaves of a plant with a bulb-like form (*/kǂabīb) are pressed dry in a pot over the fire and then mixed with milk to make a kind of dough (cf. vegetable foods). 262 252 234 [773] [824]

Milk that has been set aside, partially soured, yet still fluid, is, because it supposedly tastes like urine, called piss milk, */ũdaīb. */ũdaīb is milk, soured and allowed to become thick in a pail, the cream of which (!aobeb, also used as sweet cream) is churned into butter.

were simply shot down at the place by the nara bush where the owner found their tracks and meted out the death sentence. If the captain takes notice of such an occurrence at all, he never takes the side of the slain man.

[198] For the preparation of the nara I found that the Hottentots in the Walvis Bay region possessed bone knives made from the ribs or the lower leg bone of cattle. The word for such a bone knife, */ā·ros (3, f) seems to me to mean "the little sharp one" (/ā - to be sharp, -ro, dimin., -s, personal suff., fem.). [Picture. Ornamented Bone Knives of the Topnaars, about 1/2 natural size.]

The fruit is cut in half with these knives, and in times of abundance, eaten raw. The insides, which can easily be separated from the rind when the fruit is ripe, fall naturally into five double sections, have a pale reddish-yellow color and are saturated with a cool sweet juice, which in taste and aroma, is not unlike a thin vanilla-flavored egg drink. But a single fruit suffices to produce on the tongue and gums of the novice an unpleasant feeling of soreness.

The nara achieves its greatest importance as a national dish when it is preserved and stored in the huts for provisions. The peeled fruit is cut into pieces the size of walnuts. The ripe fruits are cooked with a little fat, the unripe with a little water as well and stirred to a pap with a whisk of the most primitive kind, *dōdi·b (also called !no/bo·s). Then the hot mass is poured into a sieve, a grass basket, *gabiras, which is shaken up and down by its strong handle until the sulphur-yellow or brownish-yellow pap has strained through. This is poured out on a dune, after a slightly slanted bed has been smoothed out for it. After one or two days, the mass has solidified to a dark-brown flat cake, heavily encrusted with sand at the bottom. [Plate IX, Nara Dune in the Kuiseb River. Salt Crusts in the Namib behind Walvis Bay.] [199] Such a nara cake, *≠goa/g(a)a·ribeb, is about 1/2 meter wide and 3/4 of a meter long and 3 millimeters thick, flexible, kneadable, tough, shining with dark streaks when cut, brownish-yellow and frayed when broken. It has the spicy smell of fresh pumpernickel and leaves a greasy sheen on the fingers. When I was first shown the cake, I watched the old torn dirty rag expectantly as it was being unwrapped and in which I expected to see the delicacy, until I realized that it was the cake itself that was being handled. It tastes better than it looks: sweet, powerful and aromatic; it dissolves slowly in the mouth.

1: Schultze--23A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

[p.199]

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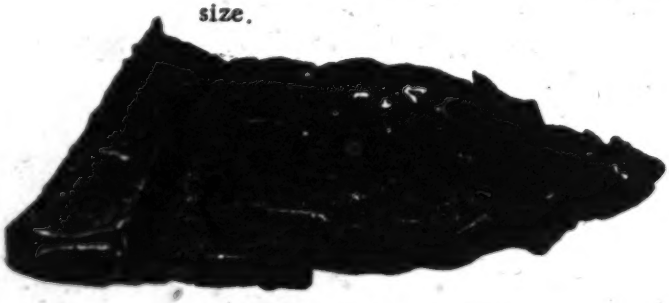
Basket Sieve of the Topnaars, 1/3 natural size.

Nara Whisk, 1/5 natural size.



Nara Cake, 1/4 natural size.

539 all the cartridges (from //hã, "to stuff"), and they shot off (!hui). Then all the Hottentots died (//õ "to pass away," toa, "to come to an end").

[Text omitted]

[424] Translation of XVII

The Little Mountain Kaffir Who Climbs up to the Game Hoard of the Lion

The little Kaffir was looking for firewood (/aëb. The suff. -re takes the place of the gender ending and gives the word a verbal character) with !kχa) his mother (//gũs), and the two of them (-ra, dual masc.-fem.) came (hõ) upon the game hoard* of the lion

[224 251]

*) !naosa, from !nao "to load." In order to protect the slain game from hyenas and jackals, the hunter sometimes hangs it on a tree, as the lion has done in this case.

(gai!gãb, ("Big Back," folk tale name of the lion.) Then the little Kaffir climbed* up (ai) the tree (hais) and threw (ao) [some of the

*) ≠õa. The verbal particle *!gã indicates a special goal of the action, as for example !aba!gã "to climb up" (on a wagon in order to bring down a recalcitrant person) in contrast to !aba "to climb up," when the wagon is ready to drive off.

booty] down (//na) to his mother; he threw down little (-ro, dimin. particle) pieces of meat (//gani "meat," -na, ending of the neut. pl.).

But when the time (//aëba) had come (/oa) when they were supposed (nĩ verbal particle of the fut.) to go (!gũng), she told (gai)

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

224 plays a far less prominent part in the subsistence of the people than it did in the old days, but it is still used as a means of obtaining food whenever possible.

252 262 There is hardly a single portion of the animal not eaten. Even the skin, when not required for other purposes, is roasted in the fire, so that the hair may burn away, and is then cut into strips, which are beaten soft with stones and cooked in water, or preferably milk. [115] All meat is as a rule prepared; sometimes it is cooked in water in wooden (formerly clay) pots, sometimes roasted on spits over the [372] fire, or it may be baked in hot ashes. Fire was formerly made by friction, by the same drilling method as used by the Bushmen; nowadays matches or the tinder-box are generally employed. When [251] not eaten immediately, or when plenty of game has been caught and not all of it can be taken home, the meat is cut into thin strips, which are salted and dried in the air. In this condition it will last for a considerable time, and can also be eaten raw; indeed, the Boer method of making "biltong" is probably derived from this old Hottentot practice. Meat broth is not specially esteemed, but the fat of the animal, either raw or as dripping, is highly appreciated, and is sometimes drunk warm as a separate dish.

262 In addition to the game obtained by hunting, all sorts of smaller animals are eaten in case of necessity. There is hardly any form of animal life which does not provide food for impoverished Hottentots. Hares, rock rabbits, birds of all kinds, porcupines, tortoises, mice, lizards, even insects such as caterpillars, beetles, locusts, termites, and other ants all help to keep off starvation, while on the sea-coast the people eat the meat of seals and penguins, as well as penguin eggs, seagulls, mussels, and snails. Fish are also caught wherever possible, and as in the case of the coastal Hottentots and those living along the Orange and Great Fish Rivers in South-West Africa often form an important part of the menu.

222 252 262 Vegetable food is obtained from plants growing wild in the veld. Of these a great variety are eaten. Some are taken raw, others baked in ashes, others again are beaten to pulp, then dried in the sun and brewed with milk. For example, "uintjies" (*Cyperus sp.*) are usually baked in hot ashes; the leaves of *Mesembrianthemum edule* are fried in butter; the seeds of *Bauhinea burkeana* are also baked, while its roots are often eaten raw. Ant-heaps are broken open, their stores ransacked, and large quantities of grass seed carried off to be boiled in milk, making a very agreeable dish. Fruits such as

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

293 tied to it (called *zou* in their language). They use this instead of a handkerchief to wipe the dust and sand out of their nose and eyes, and to keep off the flies of which [411] that land is marvellously full. In the other hand they carry a crude assegai.

415 The women never go out without having on the back a rectangular skin bag, at the bottom of which a bunch 482 of tassels hangs down at each end. It is always filled with various small trinkets and trifles. Sometimes they also carry a child as well, to the great hindrance of their movements.

Weapons.

411 The weapons of these people consist in bows and arrows, and darts or crude assegais[70]). The latter are sticks three, four and five feet long, covered at one end with a broad but [325] sharp-pointed iron head, which they are able themselves to forge and shape. They handle and throw these rather well. Usually when they go out they have in the one hand an assegai of this sort, and in the other a small stick to which is attached a cat's tail, as has just been stated. Firearms they do not as yet use.

Food.

262 As far as their food is concerned, they eat little by way of 252 vegetables, except for certain species of bulbs, as big as ground nuts. This is their daily provender, which the women go every day to dig from the rivers and other places and then eat cooked or roasted, according to taste. They slaughter no cattle for food, except those which owing to sickness, old age or lameness are unable to follow the herd; nor any sheep, except when two people get married. Like other savages, they do not know how to prepare or dress their food[71]), but fall on the dead beast like dogs, eating it

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[177] [70]) Maingard, in a careful historical study, decides that the Hottentots did not originally know the bow and arrow, but borrowed these weapons from their Bushman neighbours, probably at a time subsequent to the arrival of the Europeans in South Africa (*South African Journal of Science*, xxix, 712 f., 721.) It must be remembered that when Dapper wrote no clear distinction was made at the Cape between Bushmen and Hottentots, who were regarded as people of the same race and culture.

[71]) Dapper scarcely does the Hottentots justice. The description he gives may be true of the poverty-stricken and wretched beachranging Hottentots, but the others not only cooked, roasted or baked their food in various different ways, but also, when [251] plenty of meat was available, would cut it into thin strips, which were salted and dried in the air, and could then be preserved for a considerable time, a practice from which the Boer method of making "biltong" is probably derived. (See Schapera, *op. cit.*, 238).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

raw, and seldom cooked, with entrails and guts as well, first however, pressing out the excrement backwards or squeezing it out with the teeth.

When they find no dead animals, they look along the shore for dead fish, and for limpets, periwinkles and oysters. They also delight in the flesh of sea-dogs or seals, which they kill at night with sticks when these beasts come by thousands to the beach and bleat like calves. The meat they consume raw, or roasted in the fire half done and unwashed. They are likewise no strangers to the blubber of whales and other sea monsters which are now and then washed up on shore. It has happened that they scooped out by handfuls, and gulped down like that, the sun-dried blubber of a whale stranded in the Salt River, also cutting out pieces which they buried under the sand to eat later[73]). At times they tear pieces with their teeth out of their hard sheepskin or sealskin cloaks, and eat these only slightly roasted on coals. The Beachrangers, or Hottentots living along the shore at the Cape, come to the ships of the Dutch, and betake themselves at once to the kitchen, where, if they can, they remove whole handfuls of the fat floating on top of the meat kettle, and toss it into their mouths without bread. They are very fond of our bread, for which they willingly exchange cattle. The Saldanhars or Kochoquas and other neighbouring Hottentots live in the dry summer time on their cattle, but in the winter on certain roots growing in the ground during the rainy season. The honey which collects on the bushes they eat with wax and all. Their sick people they usually feed on cabbage, mallow and mustard leaves, cooked with a little stamped blubber.

They drink water or the milk of their cattle, but also hanker very greedily after brandy and Spanish wine, as well as tobacco; although they become sated and drunk from only a little, when they create a tremendous tumult of shouting and babbling.

Industry.

They trouble themselves with hardly any handicrafts or industries, other than preparing rushes from which to make mats for covering their huts, and herding their cattle and sheep. By watching our countrymen, however, they have learned to forge for themselves the points of their darts and assegais from bits of old iron, which they find thrown away by us here and there.[73]) They use nothing more than one stone as an anvil, and another as a hammer, and make the iron malleable with charcoal.

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[73]) The incident is referred to in van Riebeeck's Dagverhaal, March 1-6, 1654.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

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they half-roast it on coals, divide it into morsels, and swallow them as a foretaste, whet, or dainty appetiser for the banquet they have won by their hunting. The rest, though tainted, they consume at home, nor do they fear by the eating of this unwholesome flesh to plant any disease in their bodies, judging like the Italians that when the animal dies the poison dies with it.[13]) Whether such an animal ever found a purchaser among our countrymen in one made reckless by some unforeseen predicament, it is not easy to say. But this I know for sure that they attempt dealings with a thronged and eager purveyor of lobsters, rays, crabs, crayfish, and all sorts of other fish he has taken, and roots he has dug up. He often cheats them or is in his turn cheated, and seeking to put his tooth in the tender flesh he champs upon bone. Greek meets Greek.

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It is the part of the men to prepare the winter's supply of food, to wit, wild almonds with silky shells of a saffron hue, roots of the larger arum, good for food, and various bulbs. The natives on our side of the mountain, in their spare time, and as a hobby, expose these nuts and roots and bulbs to the sun, and roast them with a little fire, and when they have thus become fit to stand the passage of time they bestow them in ditches and caves, as if in a storehouse, to serve as dainties. The more distant natives dig storerooms in the earth in which they skilfully preserve corn for many years. To keep these granaries dry they fill the bottom with straw to the depth of a span, cover the sides pretty closely with the same, and then fill them with the grain and other provisions. The mouth of the chamber is stuffed with straw and brush, and finally, as a fourth and last layer, they cover the hollow with sods to the level of the ground. The corn is then left safe from all corruption and for a long time. Their only anxiety is, when they have opened the trench again, to devour all their store as quickly as possible lest some disaster should befall it on being exposed to the air and light.[14])

(Godée-Molsbergen, *op. cit.*, 66). The further details recorded by G. must therefore have been obtained orally from members of the crew. It is still the custom of the people to store their corn in such pits, which are generally dug in the cattle kraals.

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